

The **AMERICAN FRIEND**

[FEBRUARY 2, 1950]

ON FRIENDLY CONCERNS EDITORIALS

Report from Japan

Luanna J. Bowles

Peace Witness to Date

Samuel Levering

Our Greatest Questions

O. Herschel Folger

General Advices to Friends

From Christian Discipline

The Devotional Life . . . A Page of Personal Helps —————

CHRIST IN CATASTROPHE

This devotional statement is from a pamphlet by Emil Fuchs. It can be purchased from Pendle Hill at thirty-five cents.

He [Christ] stood before me. He stands before mankind, asking us all, asking the nations and the leaders of nations, the statesmen and the simple people, whether they will destroy themselves or whether they will give themselves to the grip of his power and find thereby a new life in which love, not greed or lust for power, is the new dynamic . . .

DESPAIR

The winter of 1941 was very cold. Hitler was at the height of his power; France was conquered; victorious German armies were fighting in Russia. Two young men came to me. They had sometimes attended our meeting for worship. More I did not know of them. They asked me whether I could come with them. They brought me to a large dining room of a private house where a score or more of young people were assembled, some officers, some soldiers, some civilians, some women, too. One of them said, "All of us have been enthusiastic followers of Hitler. We volunteered for the army. Now we have just had leave and we have to return to our different places in the army. This is our last meeting together and we do not know whether we shall see each other again. But during these days at home we have all realized that we no longer have faith in Hitler. We see that his whole propaganda is a lying and deceiving device to hold him and his party in power. And now we have no hope. Can you say something to us that will give us hope?"

It could have been a trap of the secret police, but it was necessary to speak.

They had been roused by clever, passionate propaganda to a blind fanaticism for which the "nation" was the last ideal, the only value in the world worth dying for. They had been taught, and they had accepted, that it was right to lie for the nation, to deceive, to trick, to kill. Then, slowly and terribly the suspicion had risen that this last ideal might itself be an untruth, a means of deceit—a lie fostered to support the power and egotism of men who lived in might and splendor while others went out to die.

Helpless and empty, these young people were going out to fight, perhaps to die. What could I tell them?

"For outward greatness and happiness, I can not give you any hope or faith," I began. "We are rushing to a catastrophe for our nation greater than we can imagine."

Then I told them of a letter from a refugee, who wrote

out of very hard experiences, "We had not thought that our way would be so hard. But if we had to choose again, we would choose the same way."

"What a difference," I said. "Hitler and your cause in splendid success and you lose faith and hope. And here a refugee, in distress, writing, 'We would choose the same way again.' For this man and his conscience the nation is not the highest measure. He knows about man and the value of a man. He knows of a world of truth and justice which is higher than man, and which a man can realize in his work, and, by his work, in mankind. He obeyed a call. So in his distress he has hope and faith.

"In your very despair, this call is here for you today. You will have to go through more hard experiences. If you come back from the war, you will find a broken-down country: like you, full of hopelessness and misery. Then the question will be whether there is a higher strength in your life. Do you belong to those who in their egotism lament their misery and poverty and seek to find a way out only for themselves? Or do you belong to those who see a way of help for others, who see that outward power and armies are unnecessary to great things? If you do, you will have a great work to do, and your life will have strength and meaning.

"It may be that some will not come back, that some have to die in war. If they have only despair and hopelessness, their life is lost in a lost cause. But if they are able to hear the message of hope and give it on to a single friend in his own despair, then life is in them and works on after them, a part of that eternal life which can never be extinguished.

"In Jesus the faith in success to which millions succumb is challenged. This world which seeks salvation and life in selfishness, in cleverness, in power and money, splendor and pride—this world is challenged.

"The meek . . . shall inherit the earth."

I stood against that evil which was in Hitler. But I have to bear my part of the suffering of my nation. I take that part, forgiving those of my own people who made it so hard, and forgiving also those of other lands who made it harder than it need have been. That man has no need to forget who knows what forgiveness is. Through it something of the redeeming power of the cross comes into his life.

You, what will you do? Live on in selfishness, forgetting the experiences of the war, shifting the burden from your shoulders to the shoulders of others, creating antagonism, hatred, strife, war again and again? Or will you take your yoke on your own shoulder, not asking whether you—or others—made it heavy, and change it to a cross?

THE AMERICAN FRIEND

Old Series, Vol. LVII, No. 3

New Series, Vol. XXXVIII, No. 3

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett Chicago, Illinois
Vice-Chairman of Council and Board
F. Chase Stevenson Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

D. Elton Trueblood Richmond, Indiana
Dorothy Lloyd Gilbert Guilford College, North Carolina
Ashton M. Otis Whittier, California

SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT Editor
E. Merrill Root Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

The End of a Year and The Needs for Our Services

IN the work of any serving group there are opportunities that can be dramatized and which therefore receive attention and support. Emergencies always call out our sympathy and money. This is especially true of any church activities.

A basic question is what would happen to our services if the church itself should languish for lack of support. The United Services through the Five Years Meeting of Friends gathers up the needs of both—the church building functions and the church services rendered in lands enchanted by distance and opportunity.

Funds given in support of a *united* program lend a balanced support to both needs. In the previous issue of this journal a page is devoted to those services the fiscal year for which ends March 31. These are only a part of the services supported through the Five Years Meeting, but they are basic to our Friendly significance in our world.

For a Quaker Encyclopedia

THERE is need for a book of reference by which persons, places, events, quotations, and even ideas from Friends' history can be found with ease, in one volume. It would not be simple to select and list the headings, nor would it be perfect when finished, but revisions which would be necessary in the future would continually improve it. It would be a great boon to those who pine, "Where can I find that fact about the Quakers?"

It would not be a book of interpretation, nor would it always end the pursuit of inquirers, rather it would indicate the literature available for further research. Its preparation would require the work of a careful student, gifted to produce, in collaboration with others, a reference work of rare value.

Should a Friend or a committee of Friends be so commissioned?

Our Quaker Genealogy

AMONG our Quaker works of reference is the Encyclopedia of American Quaker Genealogy produced by William Wade Hinshaw and, since his death, by Mrs. Hinshaw. Five volumes have been produced and the sixth and final one, based on the records of Friends in Virginia, will be off the press next Spring. These are invaluable records that will have added worth in the years ahead. It is to be hoped that Friends Meetings, libraries, and other groups and persons are securing them. Volume I is already sold out. We owe a debt of gratitude to these Friends who give us this historic wealth of Quaker background.

The contributions of these volumes is not to Quakers alone, but also to the vast number of people

whose interest in their Quaker ancestry leads them to Quaker records. Though present day Friends might comment that pride of ancestry is not as important as present devotion to Quaker faith and service, they should remember that large numbers were deviated from Friendly paths by our adamant forefathers who disowned members for acts that now seem trivial to us.

The production of these volumes has helped to impress Friends with the importance of Quaker records. We can have no trustworthy *forward* look that does not relate to an interest in our *history*. Every book of reference which makes our background available to us serves a basic purpose in a prophetic, forward move. It helps to raise the question, "What kind of ancestors are we going to be?"

Amnesty for C.O.'s

ELSEWHERE in these pages is a call for amnesty for Conscientious Objectors. This is not an unusual call, to be found only in journals and newspapers of the "left." In various words a similar call has been sounded in the *Saturday Evening Post*, the *New York Herald Tribune*, and the *Washington Post*. Unless amnesty is granted men who went to prison for reasons of conscience, they will live on the same status as those convicted of felony which, in some states, takes away many of their rights such as the right to vote. Only an amnesty can restore them.

When a war is over, the erstwhile "enemies" as in Japan and Germany are forgiven. Why not those whose only offense is one dictated by conscience. To advocate an amnesty for them is not necessarily to agree with their position, but it is to agree on their rights. How easily we condemn imprisonment for conscience' sake a century ago and condone it today. After time has made "ancient good uncouth" we lay wreaths at the sepulchers of those who were the objectors of a by-gone day. C.O.'s have not generally objected to paying for their infraction, in terms of imprisonment if necessary, and in terms of service if possible. Granting of an amnesty by the President is but the decent thing to do.

Meetings for Sufferings

NOW and then an English Friend raises the question of the propriety of the name, "Meeting for Sufferings," given to that body, which serves as the executive group between the sessions of London Yearly Meeting. The term was appropriated when the chief business of Friends was the care of their suffering members, under persecution.

We have no disposition to enter this question which some English Friends raise, but we wonder whether today Friends everywhere have the helpful and sympathetic spirit which prompted a Meeting for Sufferings originally and whether one of our major items of business should not measurably turn our

Meetings for Business into meetings for the sufferings of others.

In line with that purpose, Kansas Yearly Meeting, taking a page from the Friendly tradition kept alive by this term in London Yearly Meeting, has recently appointed a Committee on Sufferings. Their first service is the placing of a Displaced Persons family, from Europe, on a farm at Fowler, Kansas.

Our Delayed Pilgrims

SOME one had the happy idea of referring to D. P.'s, Displaced Persons, as "Delayed Pilgrims." The entire program of locating displaced families in America fits the traditions of America. Our forebears were pilgrims and these new families are coming a few generations later, but for the same reasons generally.

Recently we heard a Latvian artist, who with his family had come to America as a Displaced Person, recount his experiences. Overcome with emotions, he found difficulty in telling his story, expressing the gratitude of his family, and appealing for support of Displaced Persons waiting to come to America. He has commissions for painting that will last for a year. The bare room to which they first moved in America has since been furnished by loving hands. "Our wants as Displaced Persons are really few," he said, "if only you say 'hello' it makes life brighter."

Few of us have had the experience of being homeless, driven from place to place, longing for only one thing—home and our family, with work to do and a purpose for living. But some of us have seen the uplifted hands of hungry little children in Europe, and the grim life of displaced families.

Those selected for emigration to America are

among the best of Europe. To receive them here is to serve the future interest of this country. They often sorrow now, wondering whether or when they can get to America. If we urge Congress to increase the number eligible to come to us we can serve them and ourselves also.

And God shall wipe away all tears from their eyes.

Saved by Suffering

NOT long ago our newspapers printed the story of a baby girl incapable of feeling pain. The story, whether accurate or not, stated that she would never feel pain even though an arm was broken.

She lacks the one great important guard against injury, or even death. Here is the plight of the unfortunate, of people incapable of feeling pain. While normal people complain of their ills this child will live with a permanent hazard—the misfortune of a painless body. She will have to be guarded continually if she lives to maturity.

A world of people who could know no physical pain would soon vanish from the earth. Applied to our spiritual life the lesson is clear. If there were never a pain of regret, or a twinge of conscience, or a pang of sympathy for others—if men were not protected by this margin of pain, the race would destroy itself. Momentarily we may want to escape suffering, but our ability to be hurt is our surest deterrent from evil and death.

It is no virtue merely to suffer, but it is important to let pain become not defeat, but redemption. It is significant that a cross stands at the center of Christian faith. The end is the joy of God, but it comes not without a price.

E. T. E.

Peace Witness to Date

By Samuel R. Levering

FRIENDS' Peace Testimony has consisted of two parts. The first is non-participation in war and preparation for war. The second is personal responsibility to help in building a world of peace.

Both parts are vital and valid today. Present conditions may, however, require new choices or a new emphasis in application. There are three great facts which influence American Friends' work for peace. The first is the tragedy of a world deeply desiring peace but moving rapidly toward war. The second is a great opportunity to prevent World War III, and to establish durable peace. The third is that American Friends are citizens of a powerful nation now preparing for war.

The Tragedy — The tragedy rests on the fact that people desire peace, but also want security from conquest and

Here is a second article written in view of our changing problems and recent Quaker history. It attempts to answer the question, "What is our peace testimony—today?" The writer is chairman of the Peace Board of the Five Years Meeting.

alien rule. The only way that men in the mixture—good, bad, and indifferent—have been able to have both peace and security against attack and alien domination is through effective disarmament of all, under the protection of common law and government. This is just as true today, internationally. Yet the world lacks disarmament under law. Therefore peoples, inevitably but futilely, are seeking security and peace through national armaments, alliances, and the politics of military power. This

very process, unless it can be stopped, makes war, sooner or later, almost inevitable. Here, in the making, is the greatest human tragedy of all time, possibly even the annihilation of our civilization. The tragedy is increased by the confusion and indifference of people, including Christians, who see no solution or do nothing effective.

The Great Opportunity—The opportunity to prevent World War III and establish durable peace rests on two recent developments. First, there is the strongest will to peace which humanity has ever seen. This springs not only from the leaven of human brotherhood which Christianity has brought to the world, but also from almost universal recognition that self interest—the desire to prosper and survive—dictates peace rather than atomic war. The leaven of brotherhood is widespread,

thanks to Christian missions and the contagious nature of the Christian faith. Self interest, for the first time in the world's history, is strongly on the side of peace. Up to this generation, a nation could raise its living standards, gain power and glory, through victorious war. That is no longer true of modern atomic war. Every one loses. A growing degree of justice or hope for justice also increases the will to peace. Progress is all too little and too slow. But if a part of the world's energy and attention could be transferred from preparation for war to this field, we could hope that this foundation of peace could be strengthened rapidly.

The second development which makes the establishment of durable peace possible is that modern communications and weapons now make the world one in common destiny, and thereby make world disarmament under law—limited federal world government—both essential and possible. Thus for the first time the peoples' need *both*, for peace and for security from conquest and alien rule can be met through disarmament of all nations under enforceable law.

Quakers as Citizens of a "Great Power"—The third fact, the American Friends are citizens of a most powerful nation in the center of the world's power struggle, puts special obligations on us. We are faced with difficult choices in trying to keep clear of participation in war and preparation for war, including registration or non-registration for the draft, payment of taxes used partially for war preparation, and the relation of our businesses or occupations to preparation for war. We have an even larger responsibility to help build Christian principles into the policies and actions of our nation, including taking active world leadership for disarmament under law, through transforming the United Nations into limited federal world government.

Non-participation Now? — Certainly present conditions only re-emphasize the validity of our testimony of non-participation. This testimony arose from spiritual perception of the nature and will of God, and of the life and teachings of Jesus. Since there is "that of God" in all men, we cannot and will not kill any of them. This affirmation has been buttressed, particularly in later years, by the belief that war is self-defeating, and cannot accomplish good ends. And now atomic war means mass slaughter which can have no justification, spiritual or practical. Certainly pacifists are now supremely realists!

There is much discussion of what constitutes non-participation, particularly relative to registration under the draft act. All of us are involved in the econ-

omy and government of our nation, which is now inextricable from war preparation. Absolute non-participation, of course, is impossible. The only way in which we could separate ourselves completely from war preparation would be to leave the country and emulate Robinson Crusoe! Each of us must draw the line where his own conscience indicates. I, personally, have refused to serve under military direction or in making war materials. I also strive to avoid any personal gain from war preparation. In my orchard business, the war and present war preparations have raised the net income from sales of apples. The best solution has seemed to me to be to contribute this additional income to building peace through Friends' peace agencies, such as the Peace Board of the Five Years Meeting, the AFSC and the FCNL, and through other agencies working for peace, such as United World Federalists. I also spend at least three-fourths of my time in peace work.

Registration and Taxes—I personally have not refused to register, and do not now feel that I should refuse to pay taxes, even though a part of them go for war preparation. I am not an anarchist. I believe that government is necessary and desirable and that our American government, on balance, is good. Therefore, I want to cooperate with my government as far as possible. I believe that the government has the right to know that I am here, which requires either registration or identity cards. For myself I find no violation of principle in registration, and appreciate the recognition by government of my right to register as a conscientious objector to participation in war. I also believe that the government has the right to raise taxes for purposes approved by the great majority, even though I disapprove the use to which part of them is applied.

A Positive Contribution — I respect those who, in following their consciences, refuse to register. They are making a positive testimony for peace. Certainly registration as a conscientious objector is not enough. A positive contribution to peace building is necessary. My calling is to other positive forms of peace building, but I recognize a kinship of spirit with those whose consciences lead them to refuse to register.

One of the beneficial results of non-registration is that it brings the responsibility of Friends for peace strongly to the attention of Friends' Meetings whose members take this stand. If it shakes Friends out of indifference and lethargy this is valuable indeed!

Pacifism or Government?—Necessary as non-participation is, there is little evidence that it will have any large

part in preventing atomic war between the United States and the Soviet Union. This problem will be solved, if at all, not through multiplication of pacifists, but through disarmament under law, just as peace has been established in your county or town and in mine. A leaven of really good people has proved necessary for peace, but it is not a requirement that all people, or even a majority, must be fully Christian, and certainly not that a large number must be pacifists! War, mass violence, has been eliminated within countries through relatively just law and government, even though only small minorities are fully Christian or pacifist. The better the people, of course, the more stable the peace.

Prevent Atomic War—Friends must work to prevent World War III. This means that a settlement with the Soviet Union is necessary, the center of which must be disarmament under effective international control with inspection and enforcement on individuals. It also means settlement of the problems of Germany and Japan on a basis of justice and opportunity for their peoples. This also cannot be done except as a part of world-wide disarmament under law. Elmore Jackson of the AFSC is doing excellent work in this field. United World Federalists is providing effective national leadership.

Replace Militarism with World Government—Friends must also continue to oppose militarism in America, growing military control, and the disregard of civil rights. These things are tremendously dangerous, both for world peace and for the future of religious liberty and democracy in the United States. But we should recognize that these are the almost inevitable results of insecurity and fear of war, and that the only effective way to eliminate them is the establishment of durable peace under world law and government. There is an old political saying, "You can't beat something with nothing." We cannot defeat militarism by simply opposing it, but only by supporting an alternative which provides security and justice for all.

The Great Challenge—Friends must continue to build the long-term foundations of peace—love of God in human hearts and growing justice—for without these no durable peace is possible. This is the eternal task of Christians, but we must also accept the immediate challenge before us. There come times in the world's history when men must either make a great step forward by building a new part of the Christian faith into their institutions, or sink far backward through refusing to do so. This is one of those times. The world

(Continued on page 41)

PERSONAL REPORT FROM JAPAN

Luanna J. Bowles tells here some interesting personal experiences from Japan where she is serving in an educational capacity.

In the Sunday edition this morning of the *Nippon Times*, one front page headline reads, "SCAP Asks United States Aid for Japan to Gain Aim of Education," and gives the full text of General MacArthur's message to the meeting in Washington, D. C., which was called by the Commission on Occupied Areas of the American Council on Education and the United States Department of State to consider education in occupied countries. In another article on the same front page, President Nambara of Tokyo University, who is attending the meeting, is quoted as saying there, "Japan came to grief because her spirit and her humanity were grievously at fault . . . Reconstruction of her education is the first and foremost condition of Japan's revival and future development."

Another headline on the same front page says, "Spectacular Elopement Climaxes Diet Romance." For some time, the public has known that these two Diet members wanted to marry, but the father of the thirty-year-old lady, who belongs to the Progressive Labor Party, refused to give his consent, saying that he had trained her to fulfill his thwarted political ambitions and he would not have her career spoiled by marriage, particularly to a conservative, reactionary Democrat. At first the lady under force of old-time "filial piety," announced that she would give up all thought of the marriage. But yesterday morning before daylight, she went to her mother's grave, burned incense, and prayed for her mother's blessing on her marriage. Early in the afternoon she and the "conservative, reactionary Democrat" were married, without the father's blessing.

During the past week, we have scored the papers of six thousand Japanese college men and women below the age of thirty-five who took the qualifying English examination in competing for the one hundred United States Government scholarships for a year's study in the States. All of us were moved by ideas given in answer to an essay-type question. Here we saw disillusioned youth and felt their resentment that they must face a problem-world in which they are not prepared to live because, as they feel, their elders kept from them true knowledge of the rest of the world outside Japan. We felt their chagrin that their country was pictured as the "god-country" which could know no wrong or weak-

ness, and their bitter regret that they had had no chance to think for themselves. One said, "We were kept in a doll's house and saw the world only through the glass windows." These essays often ended with the hope that Japan's new education will give rightful place to "spiritual virtues" and not allow materialism to distort the future life of their country.

Next Friday, two of us are entertaining sixty rural women from Godo village, located ninety miles from Tokyo. They are coming to Tokyo to clean up the grounds of the Emperor's palace before the New Year Festival. We are a bit dismayed by this continuing bit of feudal practice—but there it is; and since we had a rich, and happy weekend in Godo village three years ago as guests of the Women's Association we welcome this opportunity to entertain all sixty at a Christmas tea, only it will be coffee with cream and sugar and candles! No doubt the Imperial Palace grounds need cleaning, for the Imperial Household is short of money these days.

LUANNA J. BOWLES

LIFE'S GREATEST QUESTIONS

By O. HERSHEL FOLGER

There have been many popular ways of describing the Christian life. There is the triangle of the Y.M.C.A.: body, mind, spirit; there is the "four-square life," based on Luke 2:52: physical, social, mental, spiritual. Whatever brushes may be used in topical fashion to paint a picture of Christlike living, for professing Christians in general and nominal Friends in particular, there will be four questions to which answers must be given: (1) What shall we do about God? (2) What shall we do about man? (3) What shall we do about Christ? (4) What shall we do about self? The answers may be made complete by examining the Old Testament, the New Testament, Friends' history, and personal experience.

1. *What shall we do about God?* "O God, our help in ages past, our hope for years to come," becomes real in the present with Whittier's petition: "Dear Lord and Father of mankind . . . drop thy still dews of quietness till all our strivings cease." The Psalmists asserted that any man is a fool who says in his heart that there is no God, but humanity's course in the steep climb to reach Him has been wavering and faltering. Jacob found God during his first night away from home—"Surely the Lord is in this place and I knew it not;" Moses found God while a refugee.

Isaiah found God in the temple services—"mine eyes have seen the King—here am I, send me." They were all young and seeking. Jesus was contin-

ually bringing God to seekers, young and old—"He that hath seen me hath seen the Father." "If God be like Christ, the world hath cause to be glad." The chief contribution of the early Friends to their day was in making God real to the people who longed for that reality, as evidenced in two familiar incidents: the worship by the roadside on the day their guards left them; and the children's continuing worship the day their parents were carried away to prison.

There have always been skeptics concerning the being and nature of God; skeptics in thought and theory, though much modern skepticism is not theoretical, but practical. Men need not so much to explain God's existence as to exalt his will and exhibit his love. The present-day tendency is to attempt simultaneously to acknowledge and to ignore Him. Maritain has recently classified atheists in this wise: those who claim they are atheists but really are not; those who say they believe in God but seem to be unconcerned about his desires; those who do not believe in any god and act accordingly.

Few will contradict the statement that the second group contains the vast majority: those who do nothing about God, hoping to preserve Him in a spiritual safety deposit box until a day comes when a state of emergency exists. A fourth class is not included among the theoretical and practical atheists: those who sincerely believe in God and live according to that belief.

The opposite attitude, the effort to keep God in the background of talk and action, has been described autobiographically by the psychographer, Gamaliel Bradford: "I think about God, yet I talk of small matters—neighbors, weather, labors, pain, style—and yet all the while I am thinking of God."

2. *What shall we do about man?* "Rise up, O men of God, have done with lesser things," is a challenge; "These things shall be, a loftier race than e'er the world hath seen shall rise" is a hope; that "man's inhumanity to man" may be eliminated, is a prayer. In the midst of many instances of the violation of Jesus' conception of man in the Old Testament, there are numerous glimpses of advancement: the laws advocating kindly treatment of foreigners, the Hebrews having previously been such themselves; Isaiah's hope that the traditional enemies—Assyria, Egypt, and Israel—might eventually worship the one true God together; the respect for other nationalities, presented in the Book of Ruth; God's love for all peoples, described in the books of Jonah and Hosea; "let justice roll down as waters and righteousness as a mighty stream," the plea of Amos. (To be continued)

General Advices to Friends

From London Yearly Meeting Discipline

Here are choice words, high counsel and rich, spiritual admonition. Friends everywhere will do well to read them thoughtfully, at home and in their Meetings.

I

TAKE heed, dear Friends, to the promptings of love and truth in your hearts, which are the leadings of the Holy Spirit of God. Resist not His strivings within you. It is His light that shows us our darkness and leads to true repentance. It is God's love that draws us to Him, a redemptive love shown forth in Jesus Christ in all His life and above all on the cross. He is the Way, the Truth, the Life.

Be earnestly concerned in your meetings for worship to enter reverently into communion with God and with one another. Come with hearts and minds prepared. Yield yourselves up to the influence of the Divine presence so that you may find the evil weakening in you and the good raised up. God calls each one to the service of the meeting. Be obedient and faithful, whether by word or silent waiting; and receive the message of others in a tender spirit.

Live in love as Christian brethren, ready to be helpful one to another. Rejoice together in the blessings of life, sympathize with each other in its trials. Know one another as fellow workers in the things that endure. Watch over one another for good, praying that each may be a living member of the Church of Christ, and may grow in the knowledge of the love of God.

Make it your aim to promote the cause of truth and righteousness and to spread the Kingdom of God at home and abroad. Be ready to take your part fearlessly in declaring His message and in witnessing to His power.

Remember the special opportunities for refreshment of spirit and for service which the first day of the week affords; use them faithfully as befits the friends of the Master whose name we bear.

Seek to know an inward retirement even amid the activities of daily life. Make a quiet place in your daily life wherein you may learn the full meaning of prayer and the gladness of communion with your Heavenly Father. Be constant in the private reading of the Bible and other spiritually helpful writings. Gather daily in your families for united worship.

II

Watch with Christian tenderness over the opening minds of your children.

Help them to understand the teachings of Jesus. Seek to awaken in them the love of Christ and through example and training in self control to bring them to obedience to the law of God in their own hearts, that they may be joyful and willing in His service.

Carefully maintain in your own conduct and encourage in your families truthfulness and sincerity. In your style of living, in your dress, and in the furniture of your houses, choose what is simple and beautiful. Encourage the reading of good books, so that the taste thus formed may instinctively reject the trivial and the base.

Be mindful for yourselves and for your children of the beauty and power of friendship. Choose such recreations as are pure and healthy. Let them be in harmony with your service to God and man, and in that service be ready at any time to lay them aside. Be on your guard lest the love of pleasure take hold upon you. Endeavor to make your home an abiding place of joy and peace, where the presence of God is known.

Seek for your children that full development of God's gifts which true education can bring. Remember that the service to which we are called needs healthy bodies, well-trained minds, high ideals, and an understanding of the laws and purposes of God. Give of your best to the study of the Bible, and the understanding of the Christian faith. Be open-minded, ready constantly to receive new light. Be zealous that education may be continued throughout life, and that its privileges may be shared by all.

In looking forward to marriage, remember that happiness depends on the presence of a reverent and understanding love. Consider the serious responsibilities of parenthood, and do not forget the help you may draw from the loving counsel of your own parents. Seek to be joined in a common discipleship of Jesus Christ. Ask guidance of God, desiring, above all temporal considerations, that your union may be owned and blest of Him.

III

In your daily work, and in your social and other activities, be concerned for the establishment of the Kingdom of Heaven upon earth. Live not for yourselves but for others. Remember your responsibility as citizens for the government of your own town and country. Study the causes of social evils. Work

for an order of society based on mutual service and directed beyond all material ends to the true enrichment of human lives.

Bring all your outward concerns under the ordering of the Spirit of Christ. Where you have a choice of employment, whether for yourselves or for your children, think first of the service that you may render to God and to your fellow-men. In your relations with others in your daily work, manifest the spirit of justice and understanding, and thus give a living witness to the Truth.

While trying to make provision for yourselves and your families, be not anxious overmuch, but in quietness of spirit seek first the Kingdom of God, and His righteousness. Be ready, in response to the Divine call, to save or to spend, to give or to bequeath. To one the summons is to bring fresh energy and vision into his work; to another to limit his engagements or even to retire from business, that he may be free for new service in the way of God's appointing.

In view of the evils arising from the use of intoxicating drinks, consider whether you should not abstain from using them yourselves, from offering them to others, and from having any share in their manufacture or sale. Do not let the claims of good fellowship, or the fear of seeming peculiar, prevent you from standing by principles which you have conscientiously adopted.

Avoid and discourage every kind of betting and gambling and commercial speculations of a gambling character. Remember how widespread and diverse are the temptations to grow rich at the expense of others and how apparently harmless indulgence often leads by degrees to ruin and crime.

Be faithful in maintaining our testimony against all war as inconsistent with the spirit and teaching of Christ. Live in the life and power that takes away the occasion of all wars. Seek to take your part in the ministry of reconciliation between individuals, groups, and nations.

Let the law of kindness know no limits. Show a loving consideration for all God's creatures.

Follow steadfastly after all that is pure and lovely and of good report. Be prayerful, be watchful, be humble. Let not failure discourage you. When temptation comes, make it an opportunity to gain new strength by standing fast, that you may enter into that life of gladness and victory to which we are called.

Finally, dear Friends, let your whole conduct and conversation be worthy of disciples of Christ. Be ye steadfast and

(Continued on page 40)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Signs of Hope, by D. Elton Trueblood; Harper Bros, New York, 1950; 125 pp.; price \$1.

In this latest of his books, Elton Trueblood chooses the most difficult task of the modern prophet—namely, that of reporting the signs of health in our time. For the most part, prophets have contented themselves with melancholy brooding and dire warnings. Trueblood, however, sees the possibility of a “new burst of spiritual life,” even though we are confronted with the possibility of a “planetary civil war.” Indeed it is a paradox of the Christian heritage that in times of dangerous living, terror, and violence the power and glory of the Christian gospel achieve full meaning for men.

There are four areas of hope which Trueblood points to: (1) the growing ecumenical movement, which he describes as “the rise of the horizontal fellowship.” We can no longer ignore the vital importance of a vast, loving fellowship of men and women in which and through which Christ is revealed. The over-arching fact of ecumenicity is at hand to be used.

Most helpful to students of religion is his description of the second area of hope. He reviews the state of contemporary religious thought and finds there vitality and depth of far greater adequacy for the times than was true at the turn of the century. There is a “renewed realism about man’s nature,” he says. The optimism of the past is modified by the recognition of a great Christian truth that man is a sinner in that he “carries within himself the seeds of his own pain and sorrow.” Contemporary thought is also returning to an emphasis upon “the uniqueness of the events to which the Christian faith points men and women.” Christ, his life, work, and death, and resurrection, are once again real, historic events. This placing of a unique personality at the center is in sharp contrast to the view that Christianity is primarily a set of ideas, one religion among many. The basic trend of modern religious thought, as Trueblood describes it, is the recognition of a need for a total gospel which can bring “total salvation.”

The other two areas of hope deal with the strong trend toward lay religion and the emergence of “redemptive societies.” Quakers will do well to consider thoughtfully the implications of the lay religion movement, for by historical background and in principle

we are closely related to it. Trueblood states the case with regard to emerging redemptive societies; “the essence . . . is the discovery . . . of the explosive power that lies in a really committed group who seek to witness *together* to the life and reality of the Living Christ.” He reviews the purposes and programs of many small cell, retreat, and fellowship groups. The importance of these lies not in numbers, for they are actually only a small minority, but they are a deeply committed minority, with more or less rigorous disciplines.

As one finishes this little book, the thought which stands clear is this, “Yes, indeed, these are important signs of hope and it’s so easy to miss them in the midst of so much that is not hopeful.”

WILLIAM Q. HALE

FRIENDS, RALLY TO THIS!

The Langer Bill S 1847 was up for a hearing recently in the capitol of the nation. It would prohibit liquor advertising across state lines.

At a recent hearing conducted by the United States Senate Interstate and Foreign Commerce Committee, prominent Christian leaders gave their testimony. Mrs. D. Leigh Colvin sounded the following challenge:

“Let me call your attention to the fact that the people who will testify on behalf of such advertising have a stake in it themselves. Those who are testifying against it have nothing to gain except a happier feeling about little children who are not being deprived of the things they need, especially by their own parents, by liquor, and the pleasure of seeing youth walking free and untrammelled the way of health and happiness instead of becoming sordid victims of the greed of a traffic that knows no conscience.”

E. Stanley Jones, of New York City, internationally famed religious leader, in his testimony for the Langer Bill, said: “We find that instead of regulating itself the re-legalized saloon has now set out to propagate itself. It has laid hold of the psychology of advertising and has set out to win the hitherto unreached classes, the special drive being on women and the younger generation . . . Today the psychological frontiers are all down and the minds of children through radio and television are being tainted in the direction of favorable attitudes toward liquor . . . The stage is set for a drunken nation. This situation can only be stopped by the stopping of interstate advertising of alcoholic beverages . . . If the liquor traffic does not want to sign its own death warrant, it had better take as

gracefully as possible this proposed restraint on what is becoming an intolerable affront to the American conscience.”

Let all interested readers write their senators, congressmen and Senator Langer at Washington, D. C.

A QUAKER WITNESS AGAINST ALCOHOLIC DRINKS

Friends and friends of Friends who are in New York City on a Tuesday, are invited to stop in at the Gramercy Park meetinghouse, 144 East 20th Street, about 12:30, bringing a sandwich. Coffee is served. After luncheon there is a speaker.

A group of New York Friends offer this friendly way of meeting old friends and making new friends. People from all parts of the world have found their way to what has become to be known as the Tuesday Luncheon Club. Last summer some one sent a picture post card from Norway, saying she had become acquainted with English Quakers by telling them about the Luncheon Club at Twentieth Street.

Just after Christmas a man, his wife, and son came to the luncheon. The man explained that he was a refugee from Germany to Egypt. A few years ago he had been doing relief work in the desert. On Christmas eve, all of the people in the mess hall were drunk except a little group in one corner. He saw a red and black star (of the American Friends Service Committee) on the coat sleeve of each one of the men and women in the group. They told him they were Quakers from Philadelphia. He offered to help the Quakers, wearing the red and black star, who were washing dishes in the kitchen tent. He always looks for Quakers wherever he goes, especially at Christmas time.

The luncheon speaker was the Principal of the Friends Seminary; and the guest held a Ph.D. from a German University, with his wife a trained nurse, and there ensued a lively discussion. They were glad to get a Quaker’s viewpoint of education in America for their seventeen-year-old son, born in Egypt.

MARGARET LORING THOMAS

366 West 245th Street
New York 63, New York

GENERAL ADVICES TO FRIENDS

(Continued from page 39)

unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

AMNESTY FOR CONSCIENTIOUS OBJECTORS

This call for amnesty is issued by the Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia 3, Pennsylvania.

Second-class citizenship is still the fate of thousands of conscientious objectors who have served prison terms because their religious or philosophical convictions forbade participation in war or war preparations.

The "crime" for which these men became felons, and thereby lost their civil rights, was their renunciation of the futility and mass slaughter of modern war. Confronted with the demands of war, they obeyed instead the conflicting command of a conscience that said, "No." For obedience to the voice within them, they were sentenced to prison terms averaging three years each—a term longer than the average imposed by federal courts on forgers, counterfeiters or white slavers. Many have had to undergo imprisonment more than once.

Loyalty to their deepest beliefs has thus already cost these men long years of imprisonment. Yet, even the end of a prison term does not end the punishment. Their Selective Service violation has made them felons and most states deprive them of their right to vote, to hold office, or to obtain licenses to enter many of the professions. This second-class citizenship continues for life, unless amnesty is granted by the President.

An amnesty is a general pardon extended to all members of a particular class or group. Soon after President Roosevelt took office in 1933, he issued a Christmas amnesty to World War I violators. Seven other Presidents have exercised their pardon power in this way, beginning with President Washington's amnesty in 1795 to all who participated in Pennsylvania's Whiskey Rebellion.

Many foreign countries have issued such pardons, and millions of German and Japanese political prisoners have received amnesties from American occupation authorities in the four and a half years since the war ended. It is past time to restore to conscientious objectors the right to make a living, to participate in a democratic government, and thus to restore to the nation those assets now wasted by a vindictive policy which makes teachers unable to teach, lawyers and doctors unable to practise, intelligent and informed citizens unable to vote and contribute to political life. End Second-Class Citizenship for C.O.'s!

BROTHERHOOD WEEK

February 19-26, 1950

Sponsored by the National Conference of Christians and Jews

In the Declaration of Independence, the Founding Fathers proclaimed to the world, "All men are created equal and are endowed by their Creator with certain unalienable rights." These words are the very foundation and cornerstone of our American democracy. There is no other enduring foundation for any nation. It is still true, "That nation alone is great whose God is the Lord."

Nations which adjust themselves to that conviction live, and nations which refuse to adjust themselves to that conviction perish. Freedom is the gift of God and not the gift of man to man. What man gives, man can take away. If the dignity of man is the gift of a state who, then, can question the state when it liquidates Jews, permits lynching of Negroes, and disavows all moral law and religious value? Democracy can no more survive without an awareness of God than a watch can run with a broken mainspring. Freedom of religion does not mean freedom from religion, any more than liberty of conscience means liberty from conscience.

When you accept that as a basis for life there follows out of it a deep concern for people in terms of civil rights and a new consciousness of brotherhood. If God is our Father, then we are all His children and we are brothers, living together for the common good. It is to this high task that the National Conference of Christians and Jews dedicated Brotherhood Week.

We cannot escape the fact that this week is observed in a grim hour for the world. There are cruel forces at work in our world which disavow and deny that conviction. The Communist attack on Catholic and Protestant in many nations is founded upon the cynical sophistry that all religions must be liquidated save the gospel of Karl Marx. If that should come to pass, then human and civil rights and the brotherhood of man would cease to exist on the earth.

This is the issue before us today whether it comes to focus in the fifteen Protestant ministers in Bulgaria, a Catholic Cardinal, and a Lutheran Bishop in Hungary, a Coolie in China, or a Negro in Georgia. It is time for us all to bear witness in our own country to this belief in the Fatherhood of God and the brotherhood of man, not simply in word, but in deed. So shall we make ourselves secure and become a beacon of light to all the world.

DR. JOSEPH R. SIZOO,

SERVICE IN RETROSPECT

The Board of Directors of the American Friends Service Committee issued the following statement upon the retirement of Clarence F. Pickett as Executive Director.

In looking back over the more than twenty eventful years during which Clarence E. Pickett has headed the staff of the American Friends Service Committee, the Executive Board voices its affectionate appreciation of the leadership he has furnished in interpreting within and without the Society of Friends its spiritual ideals. He has embodied in his own person the tact and wisdom so necessary to express in practical deeds the Quaker alternative to international and internal strife.

The confidence which he inspired in the staff and in the general public has won for the Committee widespread support. His services since 1929 have contributed enormously to the effectiveness of the Committee's ministry of reconciliation. We are happy that he has consented to continue on our staff in another capacity, relieved of the arduous duties of administration and serving as minister without portfolio.

In connection with his retirement, Clarence Pickett said:

"On July 1, 1949, I concluded twenty years of service as Executive Secretary of the AFSC. These twenty years have been filled with planning and carrying out activities in this country and abroad. It has been an enriching experience, made especially satisfying because of the participation of a large number of contributors, committee workers, and staff associates in this country and abroad. I could not have asked for a more satisfying twenty years.

"The administrative responsibilities of the office of Executive Secretary are such that it has seemed to me desirable that they should be carried out by a younger person. I have therefore submitted my resignation to the Executive Board of the Committee and have asked them to appoint a successor."

PEACE WITNESS TO DATE

(Continued from page 37)

must now eliminate the institution of war and substitute the peaceful methods of government in international affairs or pay a terrible penalty. Must not Friends accept this challenge? In the past we have tried to keep clear of the evil of war. Now we must also help to cast war completely out of human relations.

Only a man in the bondage of love can truly speak of freedom.

Editorial

ALMY CHASE GRANT

In Memoriam

Friends of Palestine have lost a life-long friend by the passing of Almy Chase Grant on January 9, at her home in Bryn Mawr, Pennsylvania. She and her husband, Elihu Grant, had two deep-seated interests in Palestine. They went to Palestine in 1900 where they founded the Friends Boys School and Elihu became the first principal of that school. Likewise his work in archeology of the Near East was extensive and recognized for the light which he threw on the history of that area. Since those early experiences in the Near East, Elihu and Almy Grant have been steadfast friends of the people of that area.

After the death of Elihu Grant, Almy has continued their joint interests in the Near East. She was born April 24, 1872, to J. Frank and Mary Almy Chase and leaves one daughter, Rachel, who resides in Falmouth, Massachusetts.

DR. WILLIAM V. COFFIN

In Memoriam

There have been few Friends whose lives have covered so long a space in time and who also have been related to so many areas of American Quakerism as has Dr. William V. Coffin whose death occurred in Whittier, California, on Christmas Day, 1949. Dr. Coffin was ninety-two years of age.

Born in North Carolina on March 31, 1857, Dr. Coffin moved with his parents to Indiana when three years old, moved on to Kansas ten years later, and was graduated from Earlham College of Richmond, Indiana, 1877.

In 1880, he graduated from Miami Medical College of Ohio. He practiced medicine in Kansas, then in an Indian school in Idaho, and became superintendent of an Indian school in Oregon.

He went back to Kansas to practice medicine, and then came to Whittier to settle there in 1890.

In 1897, he was united in marriage with Sarah Nicholson, daughter of Timothy Nicholson, of Richmond, Indiana. He is survived by his widow; a daughter, Mary Coffin Kimber of Berkeley; two sons, W. T. Coffin and Edward Coffin of Whittier; five grandchildren and one great grandson.

Dr. Coffin had a large share in almost every phase of Whittier development. He was a member of the first town council when Whittier was incorporated in 1898. He served as president of the Board of Trade, now the Chamber of Commerce.

He helped organize the city YMCA and was the first president. He was appointed delegate to eastern Friends Yearly Meetings to obtain support for such an organization in California. Following organization of the Friends meeting in 1895, he served as Clerk for the first year.

Dr. Coffin's longest and most ardent efforts have been devoted to the founding and promotion of Whittier College. His father, Dr. Samuel Coffin, was president of the board of the first proposed college in 1888. In 1891, after two failures, Dr. Coffin was largely responsible for organizing Whittier Educational Association, which sponsored the third academy.

He and John Chawner were the first faculty and the opening registration was with nine students. The Academy grew into its present enrollment of 1,300 students.

It was Dr. Coffin who urged the necessity of a more adequate site and building and he was largely responsible for raising money, and for erecting buildings on the present fifteen-acre site. When the school became a college

in 1901, he was elected president of the board the following year and held that position until 1920.

SEQUEL TO WINONA

After the meeting of Yearly Meeting representatives at Winona Lake in December, Harold Tollefson has been taking the objectives outlined there to the Yearly Meeting groups. He met first of all with the Indiana Yearly Meeting Executive Committee which is planning a retreat in which, out of prayer and worship, the committee may plan a program of advance.

A similar meeting has been held in Wilmington Yearly Meeting out of which plans were made for a workers' conference which would develop their plan for advance. Harold Tollefson will also have opportunity with the North Carolina Pastors Short Course in which one topic will be "The Advance."

Iowa Yearly Meeting is also giving consideration to their part in the development of objectives and program.

QUAKER PLACES

THE AMERICAN FRIEND will occasionally print the history or meaning of unusual names of Quaker Meetings.

SCARSDALE

Scarsdale, named for a town in England, was purchased from the Indians about 1660 by John Richbell and later was transferred, by royal patent of William III of England, to Colonel Heathcote. It was called "Lordship and Manor of Scarsdale."

Scarsdale Friends Meeting is a part of New York Yearly Meeting. Clyde C. Whipple is the Clerk, 25 Cushman Road, Scarsdale, New York.

HOW GOD MUST SEARCH

How God must search the earth for ones to love,
Men who will answer "Father" to His "Son,"
And women who will live the noble way
Of Mary. Is there among us any one
Who wants God's comradeship above all else?
To whom the Still Small Voice is dearer than
Mere passing praise? Who wants his life so clean
That he can walk at ease with God and man?

How God must search!

LELIA S. MARSTALLER

EYES

I look into men's eyes and see,
Or think I see,
Windows, barred, or lighted with
Eternity.

CATHERINE CAIN

OUT OF THE MYSTERY

Of all the mysteries wherein man delves,
The deepest mystery remains — ourselves:
The immortal soul housed in this mortal flesh,
Like a white bird caught in a cage's mesh.
We seem to have had no choice when life began;
When life shall end, escapes the choice of man.
Yet between birth and death time's drama rolls
By the immense decisions of our souls;
'Twill do no good to say, on Judgment Morn,
"O God, I never asked that I be born!"
Beyond time's stage, there lies a Heaven to win:
Let love and light create its origin.
We may be — by our will and by our faith —
Born out of time, the victors over death.

ADAH BROWN LEONARD

The Sunday School Lesson

Prepared by RUSSELL E. REES

For February 19—The Fight for Christian Freedom

Acts 15:1-6, 22-29; Galatians 2:16

Differences of opinion are always difficult to handle in any area of life, but they seem to be exceptionally full of peril in religion. People who would not quarrel about any other thing can get very hostile about religious differences. It is almost like family differences. Your neighbor may hold opposite views and they do not bother much, but if there are contrary views within the family they assume threatening importance. Divorce in family relations and schism in religion have amazing similarities.

The story of the first council of the Christian church is one that is very important and, in the main, very satisfying in its outcome. The divergent points of view represented in the early church by the Jerusalem and the Antioch branches were destined to grow in importance. Antioch was far enough away from Judaism to take a fresh view of Christianity, and the energetic and powerful individuals who gathered there were soon in apparent opposition to the equally energetic and powerful individuals in the Jerusalem church. The crisis was further intensified by Paul and Barnabas carrying the gospel to Asia Minor, and by their successful evangelism there. It was soon evident that peace in the church depended upon some agreement as to basic convictions and approach.

The issue was clear. Could a person become a "Christian" without first becoming a "Jew"? Or was the new religion only a form of Judaism? Paul and Barnabas had preached in Galatia, converts had received the Holy Spirit, their lives had been changed. In a word, they had known God's salvation without the formality of circumcision and dietary regulations.

With considerable courage and spiritual discernment the church at Antioch, rather than allow the crisis to destroy the church, sent a delegation to Jerusalem for conference. There, strong men submitted their testimonies; they did not evade the threat of division, but they came to a reasonable and liberal decision which has been a blessing to the Christian church ever since.

Minor requirements were still to be expected of converts: 1. They were not to have a divided loyalty by eating food sacrificed to idols. 2. They were to re-

frain from fornication, that is, Christianity was to have a moral emphasis. 3. Behavior was to be on the basis of consideration and forbearance, and new converts were to refrain from "blood and strangulation," practices most repulsive to Jews.

Thus by conference and mutual respect people of strong personal conviction saved the church from division. Later crises were not settled so peaceably and Christianity has known many crippling schisms. It is doubtful whether the church has ever been made stronger by division, for division does not prove the superior orthodoxy of either group. It merely proves the inability of persons to apply good will and loving concern to the practical problems of the life of the church.

Questions:

1. What does Christian liberty mean to you?
2. Can the method of the Jerusalem conference be applied to present situations in the church?
3. Can you define salvation by faith so that a child could understand it?

For February 26—Planting a Church in a Pagan City

Acts 18:1, 8-11; II Corinthians 6:14; 7-1

"Behold how great a matter a little fire kindleth," wrote James. And many others have pointed out the importance of small events. But few things in this world are better illustrations of what James said than Paul's vision about Europe. World history has often turned upon small decisions; decisions which at the moment seemed trivial, but in perspective appear divinely inspired.

"Come over into Macedonia and help us," said the voice in the vision, and so Paul went west instead of east, and Europe became the cradle of Christianity. Think how many important centers of Christianity would be missing from the missionary story, except for that change. The great cities of Macedonia and Greece became familiar to the history of the church. Philippi and Thessalonica, Berea and Athens, and finally Corinth were all visited and at least felt the impulse of new life under Paul's ministry.

There must have been easier places to go to than Corinth. In a very evil time Corinth excelled in evil. It was a seaport town which meant that the sailors from other countries were fre-

quent visitors there. It was a city that specialized in pleasure and amusement. Because it was cosmopolitan in citizenship it was tolerant in religion. To this city therefore had come many Jews, and although Paul did not at first plan a long stay in the city, circumstances led him to remain eighteen months there, and to establish one of the strongest churches in its unpromising soil.

The city is not the easiest place in which to establish a thriving church, and some cities might appear to be more difficult than others, but pessimism received quite a set-back by Paul's success in Corinth. It may have been the very desperateness of the situation which called out the great preaching in the city, but we can never forget that it was to Corinth that Paul later wrote, "Love never faileth . . . And now abideth faith, hope, love; but the greatest of these is love."

By the time Paul came to Corinth he had had much experience in entering new communities. He had met opposition of many kinds and knew from what source it was most likely to come. He had come fresh from Athens, and the disappointing experience among the "intellectuals." His gospel was therefore sharpened and clarified. He knew the futility of compromising with any evil, he had learned to state clearly the point of difference between Christianity and Judaism, and he was prepared to meet and suffer antagonism.

It is very plain from a reading of the Corinthian letters that the problems faced by the church there were not so much abstract theological ones, as plain moral ones, and Christianity is never better than when it is confronted with such situations. Paul's insistence that the Corinthians should come out from among the evils of the city, that they should give to the world, not a theory, but an example, a demonstration, is a sound insistence. If we see nothing else from this lesson we should see that Christianity is not a hot-house plant that can grow only under the most favorable circumstances. It is a hardy plant that has and will grow under difficulty.

Questions:

1. Has Christianity lost any of its adaptability today?
2. Should we look for easy places in which to establish churches?
3. Is missionary work more or less difficult today than in Paul's day? Why?

A New York city telephone book lists forty odd business firms using the word Quaker in the name of their company. So reports the New York Young Friends Correspondent.

Friendly Life — Far and Near

Pat Malin, Swarthmore professor and active Friend, has been elected as Director of the American Civil Liberties Union. He will assume his new work on February first.

From reports coming in, it appears that Friends, whenever they have spoken recently as groups, have commended the hands-off policy of our State Department in Formosa and the kind of Asian policy it symbolizes.

The conviction of Edgar R. Norton, 22, of Glens Falls, New York, a member of the Society of Friends, for failure to register for Selective Service was reversed by the Federal Circuit Court of Appeals.

Takeo Iwahashi, blind Friend and Presiding Clerk of Japan Yearly Meeting of Friends, was present and spoke at the annual meetings of the American Friends Service Committee. He is in America by arrangement of Helen Keller.

In every worthwhile service the benefits move both directions—to the giver and the receiver. Ann Arbor, Michigan, Friends have been stirred helpfully in preparing a farm house for a Displaced Persons family. To give thoughtfully is to receive!

With headquarters at 225 East Lee Street, Greensboro, North Carolina, B. Russell Branson will assume, on March 1, the duties of Associate Secretary of the Southeastern Regional Office of the American Friends Service Committee.

Word has come from Jamaica of the death of Stephen Nugent on January 2. He has served as a member of the Peace Board of the Five Years Meeting. He was a delegate to the Five Years Meeting sessions in 1945, and has been a leading Friend in Jamaica.

Many Friends Meetings will want to prepare for One Great Hour of Sharing on Sunday, March 12. Materials, including a large poster, can be had by writing Church World Service, 214 East 21st Street, New York 10, New York. Readers will remember the radio program of last year.

Those Friends and Meetings that wish to oppose liquor advertising across state lines should write their senators and congressmen, urging support of Senate Bill S1847. A letter of encour-

agement to Senator William Langer, Senate Office Building, Washington, D. C., would be helpful. See the statements elsewhere in these pages by E. Stanley Jones and Mrs. D. Leigh Colvin.

A former student at Friends University, Garland Tickemyer, who now lives in Los Angeles, was heard coast to coast over the Columbia Broadcasting System on Sunday night, December 18. He sang the tenor solos in an annual radio performance of Handel's *Messiah*.

The mid-winter conference of Young Friends of Baltimore Yearly Meeting will be held at Bethel Meeting, near Franklin, Virginia, February 4 and 5. North Carolina Young Friends will also be represented. Seth Hinshaw, Clerk of North Carolina Yearly Meeting, will address the conference.

On February 2 a meeting of the Friends' Council on Education will be held at 1515 Cherry Street, Philadelphia. A talk is being given by J. Roger Carter, Cultural Attache at the British Embassy and member of the Society of Friends, on "British Schools, and American Schools as Seen Through British Eyes."

In securing clothing, pieces of cloth, soap, and other useful articles for relief Friends have gone into the salvage business to a large degree. Leftovers are their objects—pieces of soap from hotels, cast-off uniforms from dining rooms, uncalled for laundry and dry cleaning, etc. Are there some of these in your community?

It was the privilege of Ye Editor recently to call on Lindley and Dora Clark at Sandy Spring, Maryland. Despite advancing age they were in good spirits and keenly alive to Friends' affairs. They have a desk once owned by the great-great-grandfather of Lindley Clark, Joseph Hoag, "the man of the vision." On the desk is a picture of a great-great-grandson of the Clarks—a spread of nine generations.

The Executive Committee of the Board on Christian Education of the Five Years Meeting was in session at Quaker Hill, Richmond, January 22-24. This Board carries the responsibility for the work in five departments of Christian education: children, youth, adults, Christian home life, and leadership

training. This is carried on largely through Sunday School literature, conferences and field work.

AFSC relief services to Arab refugees in southern Palestine will terminate on April first. At that time a new United Nations agency will take over relief operations from the Committee, and from the League of Red Cross Societies, and the International Committee of the Red Cross serving Arab refugees in other parts of the Near East.

A quarter-million children, young people, and adults are now being reached in summer conference programs sponsored by forty Protestant denominations cooperating in the International Council of Religious Education. The Board on Christian Education of the Five Years Meeting cooperates with the I.C.R.E.

A \$65,750 allocation of state housing funds has been made by the Commonwealth of Pennsylvania to a Quaker self-help Philadelphia housing project in which families are converting slum dwellings into modern apartments. The American Friends Service Committee launched the novel program in North Philadelphia last June.

James A. Perkins, vice-president of Swarthmore College since 1945, has been appointed an executive associate of the Carnegie Corporation of New York. He will be one of seven executive officers of the foundation which devotes its resources to promoting research, public service, and educational projects.

Some five hundred and fifty students at Friends University have finished their final exams for the first semester which ended January 27. Final registration for second semester was held January 31, with classes starting February 1. They had some one hundred and seventy-five courses in twenty-two departments from which to make up their schedule.

At least forty farmers of varying religious affiliations from eighteen states will attend a seminar on world food problems in Washington, D. C., January 31 to February 10 inclusive. This was announced by the two sponsoring organizations, the Friends Committee on National Legislation and the American

Friends Service Committee. The farmers, as well as several other persons closely related to agriculture, will come at their own expense.

* * * *

The week-end, January 12-15, was filled with committee meetings at Philadelphia. The Friends Committee on National Legislation held its annual Meeting in which the chief item of business was the writing of its statement on policy for the year ahead. The annual meetings of the Service Committee were well attended, with some representatives from most Yearly Meetings in America.

* * * *

Friends of Southern Ireland are continuing their appeal for funds to be used in the erection of a science hall at Newtown Friends School, Waterford, Ireland. The William Penn Memorial Trust has been formed in the United States to receive funds for that purpose. Checks should be made to William Penn Memorial Trust, and sent to Shawn B. Copithorne, 116 East Main Street, Moorestown, New Jersey. It was in Munster Quarterly Meeting that William Penn became a convinced Quaker and found his early nurture in that faith.

* * * *

Robert M. Brill, a member of Twentieth Street Friends Meeting, New York, has been appointed director of the Social Service Department of the Buffalo and Erie County Council of Churches. He assumed his new duties January 15. During the past two years Robert Brill has served as a case worker with the Traveler's Aid Society of New York, meeting immigrants at the port and helping the solution of their immediate problems. A part of his new work will be to assist in locating families of displaced persons sponsored by churches and individuals in the Buffalo area.

* * * *

James G. Vail, past president of the American Institute of Chemical Engineers and prominent Philadelphia Friend, is a member of the newly established American Society for Social Responsibility in Science. Victor Paschkis of Columbia, the president, is also a Friend as is Vincent Cochrane of Wesleyan University.

* * * *

Roy and Marie Johnson Clark of Weldon, Iowa, with their two little boys, were recent visitors at the Friends Central Offices at Richmond. On a two-weeks tour, they are visiting Friends from Iowa to the East Coast. For four years they were members of the Friends' group in Honolulu. They now farm near Weldon, Iowa.

Friendly Fellowship

XENIA, OHIO, Friends' choir gave a beautiful Christmas program Sunday, December 18. The Sunday School and church annual Christmas program and party was enjoyed by the large group attending. The church, under the leadership of Alonzo Peele, chairman of Ministry and Counsel, gave the pastor's family a generous Christmas gift of money. Xenia Friends, as is their custom, are sending their pastor to the Ohio Pastors' Convention. The attendance both in the Sunday School and worship service has been very good.

* * * *

PLEASANT GROVE MEETING near Hutsonville, Illinois, held special services October 16-31, under the ministry of Roy Johnson. The services were a great uplift to the community, and many came from a distance and filled the meetinghouse. A beautiful picture of the Christmas story, a night scene in colors of the little town of Bethlehem, was displayed on the outside of the building and was lighted each evening. On December 22, the pastor's family, Mr. and Mrs. B. Orville Fisher and son, Wendell, were surprised when, following prayer meeting, a group came to present gifts, showing in a small way appreciation for their services. A time of fellowship was enjoyed.

* * * *

OBERLIN, OHIO — Four Friends from Antioch Meeting, a traveling Friend from the Pacific Coast, parents, and Young Friends of the Cleveland Meeting, have visited this Meeting. Imre Domonkos attended the opening session of Philadelphia Meetings to see the Clothing Warehouse and to make contacts with Pendle Hill. Feeling concern about increased military advertising on farm programs, Imre Domonkos spoke of the need for Friends getting into radio contacts with Friends of Friends. Anne Perisho of Ridgewood, New Jersey, has been chosen correspondent for the Lake Erie Association. At the close of 1949 our clothing shipments amounted to one hundred and thirty boxes.

* * * *

CHICAGO, ILLINOIS — In the absence of Russell E. Rees from Chicago Friends Monthly Meeting on January 15, Alvin T. Coate of Indianapolis brought a heart-searching message on the subject, "Friends: Where We Are, Why We Are, and Where We Are Going." He spoke of their rise in England, persecution, and that their first meeting was called "A Meeting for Sufferings." He mentioned a statement made by the Archbishop of Canterbury recently, "Friends

must never lose their identity." He said that no religious group could disregard the age in which they lived, and Friends must find new ways of service. He spoke of the need of more adequate preparation for the ministry and for increasing the membership.

* * * *

ST. PETERSBURG, FLORIDA — The All-Florida Friends picnic and conference will be held at the St. Petersburg Friends meetinghouse, Second Month 17-18. The picnic itself will take place at noon on the 18th, and will be followed by an address by Leslie Shaffer, Executive Secretary of the Friends' Fellowship Council. All Friends in Florida at that time are cordially invited. It is hoped that many will wish to stay for the meeting for worship at 11:00 a. m., First-day morning.

Friends who are interested in local Meetings in Florida, or in spread of the Quaker message throughout the State, are encouraged to come on Sixth-day evening for a supper and conference at the meetinghouse, Leslie and Blanche Shaffer will also be present to help with the discussion.

Any who wish room reservations please write to the following address, giving dates and type of reservation desired: Caroline N. Jacob, 810 Second Avenue North, St. Petersburg 4, Florida.

* * * *

SHERIDAN, INDIANA, Friends report activities since Sarah E. Rayle moved into the parsonage on September 2. The month of October was Christian Education month, when the pastor spoke on succeeding Sundays of the home, the church, and the school, the great formative influences that condition life. In November, a chili supper was held in the parsonage for the choir, with sixteen persons attending. On December 6, twenty-one women gathered at the parsonage for the Christmas meeting of the United Society of Friends' Women. A carry-in dinner was served at noon, and a program given in the afternoon. A box of Christmas gifts was sent to the Indian mission field. On December 14, the church surprised Sarah Rayle with a food shower, and with many other useful gifts. Refreshments were served and a very pleasant evening followed. Union Thanksgiving services were observed in the Wesleyan Methodist Church with Sarah E. Rayle bringing the message.

* * * *

ST. PETERSBURG, FLORIDA — The usual Christmas dinner was served in the meetinghouse with ninety-eight persons enjoying the fellowship. A short program of readings and carols followed. The first tea was held on First Day

afternoon in 1950 to familiarize Friends with new books, lately added to the library. *Margaret Fell* by Isabel Ross was reviewed by Helen Passmore; *Lead Kindly Light* by Vincent Sheean was reviewed by Frances Christiansen; and *The Mature Mind* by H. A. Overstreet was reviewed by Lawrence Johnson. Elbert Russell read the Christmas letter from Gilbert and Minnie Bowles, telling of their Kitchen University. The program was followed by a social hour in which about fifty persons participated. The next tea will be held on behalf of the Navajo Indians. Some members, having traveled among them during the past summer, will tell of the existing conditions. A silver offering will be taken to supply cod-liver oil to the many tubercular cases among them. Monthly picnics also help foster the spirit of fellowship among St. Petersburg Friends.

In the Larger Circle

The United Council of Church Women are asking the churches to observe February 24 as the World Day of Prayer. Churches of our communities will generally unite in observance of that day. With Race Relations Sunday on February 12 and Brotherhood Week February 19-26, this second month of the year has become a great season for applying our minds to the universal Christian fellowship. For information, write The United Council of Church Women, 297 Fourth Avenue, New York 10, New York.

* * * *

Since its founding in November, 1946, the Danish "One World" Society, devoted to the achievement of peace through the United Nations, has expanded its membership tenfold. In Copenhagen alone more than three hundred young people volunteer all their spare time to the work of the movement.

* * * *

The Genocide Convention, which makes an international crime of the killing or destruction of groups of people because of their race, nationality or religion, was adopted by the United Nations General Assembly in Paris on December 9, 1948. It has been signed by the diplomatic representatives of forty-three nations and becomes effective when twenty nations have ratified it formally. Five, so far, have ratified—Australia, Norway, Ecuador, Iceland, and Ethiopia. When effective, each country ratifying will be under obligation to enact national laws to punish

the crime of genocide. No international jurisdiction is provided beyond the obligations of each nation under the U.N. Charter.

Instances of genocide cited by the United States Committee include the Nazi extermination of 6,000,000 Jews, 1,000,000 Slavs and Poles and other peoples, the Turkish massacre of Christian Armenians, and the victims of the Moslem-Hindu conflict in India.

BIRTHS

COOK—To T. Carroll and Ruth Henning Cook of New Providence, Iowa, a son, Jon Marc, on December 19.

HOBSON—To Mr. and Mrs. Frank Hobson a son, David Allen, on December 10, at Sheridan, Indiana.

KENDALL—To Evan and Eunice Reagan Kendall, Sheridan, Indiana, a daughter, Susan Belle, on January 16.

LATHAM—To Ernest and Jennie McAteer Latham a daughter, Jackie Lee, December 22, in Marshalltown, Iowa.

GEORGE SCHOOL

Community
Living



"While public education at public expense will greatly increase, the private schools and colleges can survive and justify themselves if they will be out in front with creative imagination, seeking better ways to bring about commonly agreed objectives. If they can do this, they can write their own tickets; otherwise they will write their own obituaries." — ORDDWAY TEAD

For a catalogue and application blanks address
RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

1799 WESTTOWN SCHOOL 1950

Ten Competitive Regional Scholarships are offered for 1950-51, selections to be made on the basis of character, leadership, and intellectual performance. Winners will receive grants of \$400 each, and are renewable year by year if a satisfactory record is maintained. This offer is open to boys and girls who are members of the Society of Friends and who are entering Grade Ten or Eleven. Each applicant will be given three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications must be in hand by Third Month 1st.

For application forms address:
JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania

WHITTIER COLLEGE

The Quaker College of Southern California

- Complete liberal arts curriculum leading to the degree of Bachelor of Arts or Bachelor of Music.
- Training for Christian service.
- Approved by the Association of American Universities and the Western College Association.
- Graduate curriculum leading to the degree of Master of Arts, Master of Science, or Master of Education in Child Research.
- Professional and pre-professional curriculum.
- Sixteen miles southeast of Los Angeles in the heart of Southern California.

For information, address

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA

ZABEL—To Victor and Shirley Crabb Zabel a son, Russell Ernest, on December 12 at Carlsbad, New Mexico.

HARVEY—To John and Wanda Harvey a daughter, Verna Jean, on December 22, Fairview Meeting, Wilmington Yearly Meeting.

LEISURE—To Mr. and Mrs. Herbert Leisure a son, Robert Lowell, on December 20, at Sheridan, Indiana.

WHITE—To Abner B. and Pauline Nance White of New Providence, Iowa, a son, Stuart Abner, on December 15.

MARRIAGES

WEIGAND-RANDELL — Ralph Randall to Friedrich Wilhelm Wiegand at Darmstadt, Germany (American Zone), on December 18, under the care of German Friends. Ralph Randall is a member of the Friends Meeting at Washington, D.C.

DEATHS

BURNITZ—Leonore Burnitz on November 22, at Frankfurt, Germany. She was the founder of the Quaker group in Frankfurt through which many have found light. When Friends came to Frankfurt in 1920, it was she who helped them get their work started, and was chairman of the Depot Committee, helping everywhere. Her health recently had been very poor, and death came as a blessing, but she had been helpful to the last and her passing leaves a large gap among German Friends.

Cox—Victoria Cox on January 7, at Elizabethtown, Indiana, aged eighty-seven years. She was the daughter of Phineas and Martha Elliott Parker and was born in 1862 near Azalia, spending her lifetime in that community. Those closest to her knew best her strength of character. Surviving are two daughters, Orpha L. Cox, Elizabethtown, and Geraldine Leatherrock, Hartsville; two sisters, Linnie Comfort, Tecumseh, Michigan, and Alice Davis, Azalia, Indiana. Services were conducted at Sand Creek Friends Church of which she was a lifelong member. The pastor, Marshall Tolle, was assisted by John R. Walter in conducting services.

MOSSMAN—Nellie A. Mossman on December 20, at Marshalltown, Iowa. She was the daughter of Harrison and Katherine Knowles Graham and was born in Hardin County, Iowa, in 1866. Her husband, O. L. Mossman, a minister of the gospel, preceded her in death. She was a member of First Friends Church in Marshalltown, Iowa, where services were conducted by her pastor, Orval H. Cox.

SMITH—Daniel L. Smith on December 31 in his eighty-fourth year, at Asheboro, North Carolina. In early life he taught school and later was in business. He was active in Bethel Meeting, serving as clerk, superintendent of the Sunday School, and teacher. Surviving are five daughters, Bertha V. S. White of Belvidere, North Carolina, Zada Beane of Augusta, Georgia, Ruth Garner of Denton, North Carolina, Marie Rubright of Norfolk, Virginia, and Velma Moore of Asheboro; two sons, Kemp L. Smith of Reidsville, North Carolina, and H. Dennis Smith of Mars, Pennsylvania; twenty-two grandchildren; thirty-one great grandchildren; and one great great grandchild. Services were held at Bethel meetinghouse.

WATLAND—Estella Hanson Watland on January 1, in Oskaloosa, Iowa, aged seventy-seven years. She was active in church and community work. Surviving are the husband, Henry Watland; four daughters, Florence Loper, Ottumwa, Iowa, Mary Helen Mather, East Gary, Indiana, Leona Constance Terrell, Washington, D. C., Beatrice Parkin, Hobart, Indiana; two sons, Ole Wilbur Watland, Chicago, and John Henry Watland of Dominican Republic; three sisters, Florence Hanson, Oskaloosa, Olive Upton, St. Petersburg, Florida, Bertha Earl, Mitchell, South Dakota; three brothers, Endre Hanson, Seattle, Washington, Elias Hanson, Whittier, California, and Casper Hanson, Gary, South Dakota. Services were conducted at Oskaloosa by Lela E. Gordon and Charles Whitely.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty Street, First days at 11 a.m. Monthly Meeting, 10 a.m. first First Days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURG, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister. Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial; E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W.,

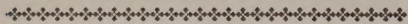
one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.



OPPORTUNITY FOR LEADERSHIP

The Philadelphia Young Friends Movement desires a full time Executive Secretary to coordinate a program among the young people of this area. Apply: Young Friends Movement, 1515 Cherry St., Philadelphia 2, Pa.



The American Friend is printed by

NICHOLSON PRINTING COMPANY

RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding



FRIENDS UNIVERSITY

Stresses Six Fields of Emphasis

1. Religious Living
2. Music Appreciation
3. Teacher Education
4. Homemaking
5. Science
6. Business and Professional Preparation

Students gain professional Apprenticeship through an integrated Work Study Program—correlating the practical and theoretical.

Spring Semester Opens February 1, 1949

FRIENDS UNIVERSITY
Wichita 12, Kansas

GUILFORD COLLEGE

GUILFORD COLLEGE, NORTH CAROLINA

Offers Young Friends

Thorough, Accredited, Liberal Arts Training
in a Friendly Environment



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

FRIENDS ACADEMY

Founded 1877
COEDUCATIONAL

"The daily contacts of the teacher with pupils are vital, for upon his character, convictions, knowledge, skill, and capacity to work with others the effectiveness of the school must ultimately depend."

With close student-teacher relationships made possible by small classes, the Academy offers day students from kindergarten to college and boarding students from grades seven through twelve, a well-integrated program of studies, athletics, and extra-curricular activities. The school is fully accredited and its graduates attend leading colleges and universities.

MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

OAK GROVE

A Friends School for Girls
1849-1949

Emphasizes preparation for college and gracious, purposeful living. Recent graduates have entered over fifty different colleges and universities, including all major colleges for women. Bible is taught by a Friends' minister in residence. The Quaker way of life is expressed through Meetings led by students. Cultural departments are under talented instructors in Music, Art and Speech. Physical Education includes corrective and aesthetic program with recreation featuring winter sports and including riding without extra fees. Work covers Grades 7 through 12 with a strong post-graduate year of intensive college preparation. The new fireproof Dormitories, Recitation and Administration Buildings occupy a sunny hillside overlooking the Kennebec Valley. Those requesting catalogs are asked to give daughter's age, year to enter boarding school, and college for which preparation is planned.

ROBERT EVERETT and EVA PRATT OWEN, Principals, Box F, Vassalboro, Maine

OAKWOOD

Coeducational Boarding School
Founded 1796

Boys and girls have an opportunity to live together in a friendly, wholesome, Christian atmosphere. Physical, mental, moral and religious growth is emphasized in both college preparatory and general curriculum. Opportunities are afforded in art, music, home-making and athletics. Everyone participates in a supervised work program. Small classes make possible efficient counselling by sympathetic teachers.

Joseph B. Shane, Principal, Box 30, Poughkeepsie, N. Y.